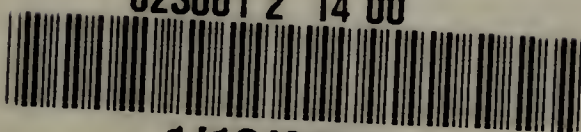


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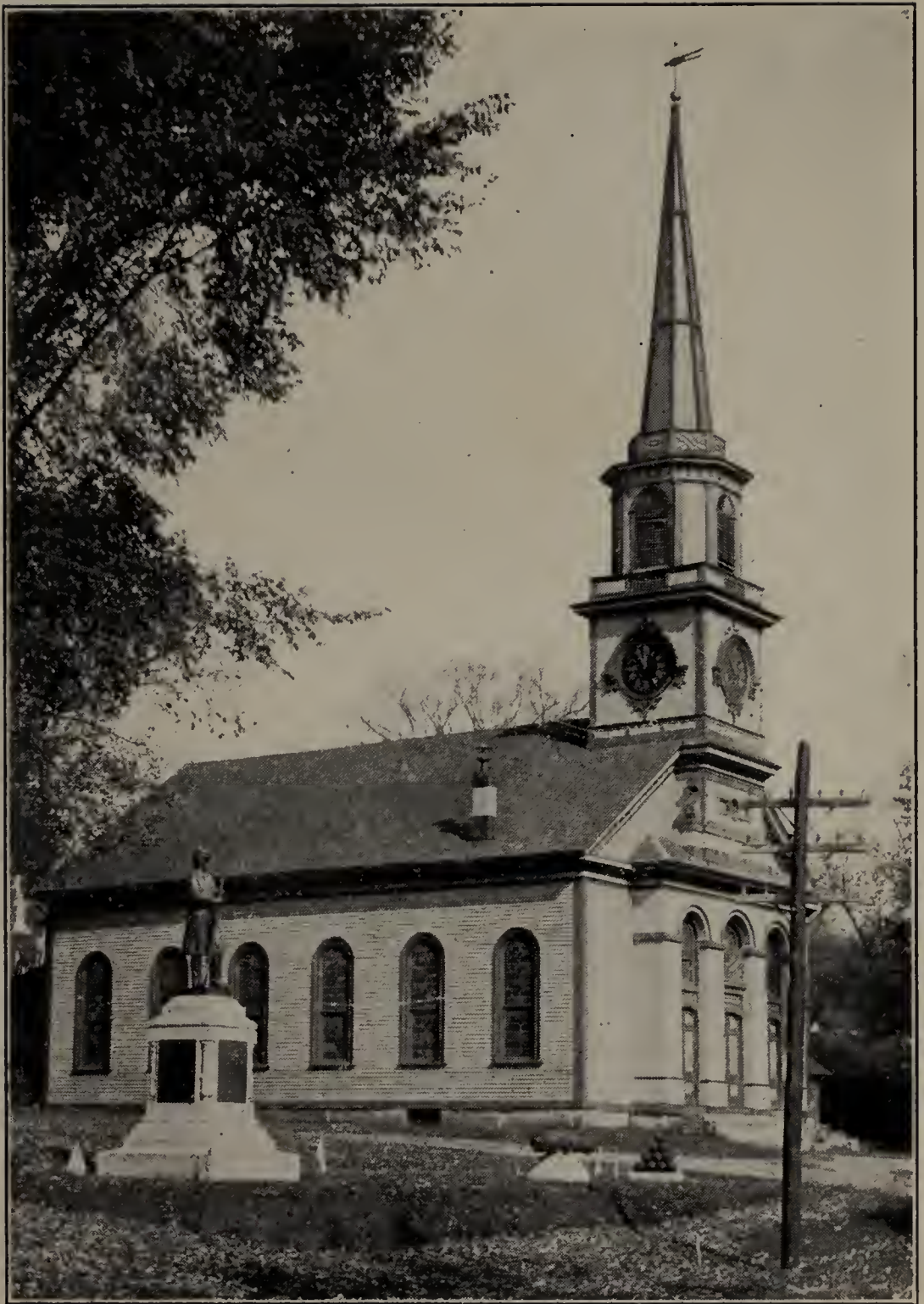
Enfield, Mass.

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MANUAL

ENFIELD CONGREGATIONAL CHURCH

Enfield, Massachusetts



FIRST AND ONLY CHURCH BUILDING
Erected in 1787. Steeple added in 1814

Incorporated February 15, 1906

BY-LAWS
CREED AND COVENANT
HISTORICAL SKETCH
AND
FORM OF SERVICE
FOR
RECEPTION OF MEMBERS
OF THE
CONGREGATIONAL CHURCH
ENFIELD, MASS.

Adopted December 15, 1926

BELCHERTOWN, MASS.:
PRESS OF LEWIS H. BLACKMER
1927

HISTORICAL SKETCH

*Compiled by Mrs. Amanda W. Ewing and
Rev. John S. Curtis*

The present Congregational Church of Enfield had its beginning in 1786; when, known as the South Parish of Greenwich, it was incorporated at the full session of the General Court. It is notable that the church has had only one meeting house. This was built by David Newcomb who came to Greenwich from Wellfleet in 1782. His direct descendants to the seventh generation dwell in town. The building was completed and accepted in October 1787, the first in town. It is on its original site, the lot being given by Captain Joseph Hooker, grandfather of Major General Joseph Hooker of Civil War fame. It was turned quarter way around in 1814 and a steeple and belfry built to make possible the securing of a bell promised by Joseph Keith. This bell not only served the community in its call to worship; but until the installation of the town clock, rang at noon daily, and at nine in the evening sounded the curfew hour. For many years also it called the attention of the living to the passing of some soul into the beyond, one stroke for a man, two strokes for a woman and three for a child.

Movable benches were used at first, square pews being established in 1793 which were replaced by slips in 1835.

The town conducted "Parochial Affairs," we are told, from 1787 to 1816 by means of parish officers. After incorporation in 1816 the town managed matters directly till 1831 when the parish was reorganized and relieved the town of further responsibility for ecclesiastical affairs. This arrangement continued until Feb. 15,

1906 when the Church was duly incorporated. For many years parish expenses were met with money raised by the "sale" or rent of pews. Later still the free seat system was adopted with good success.

In the early fifties an organ was purchased and placed in the gallery in the rear of the church. Galleries occupied the sides and rear of the auditorium; and such was the abundance of musical talent that the choir extended through their entire length. At one time the Congregational Church in Enfield was said to have the finest music in the State outside of Boston. In 1873 extensive improvements were made. An addition containing a library room, organ loft and committee room was made behind the pulpit. A fine new organ was installed at a cost approximating \$2500. It may be interesting in this connection to note that all organs used by the church have been played by the members of two families, allied by kinship, until the present year, 1926. The first organist was Miss Amanda Woods. She was followed by Miss Martha W. Pope, who was succeeded by Edward P. Smith. For forty years Mr. Smith gave his services to the church. He was noted for his beautiful improvisations which were a great delight to all who heard this talented musician. Mr. William P. Demond was assistant to Mr. Smith for several years. Mrs. Amanda Woods Ewing also was assistant to Mr. Smith, and upon her his mantle fell. For twenty-five years Mrs. Ewing gave her services in loving devotion to her church and its worship.

For many years a stately mahogany pulpit flanked by candelabra on massive mahogany stands graced the front of the church. The ministers ascended the pulpit by short flights of stairs and, as they faced the audiences, heavy curtains of crimson brocade served them as a background. In the renovations of 1873 these were

removed to make room for the choir loft and the present desk and furniture. At the same time the two immense sheetiron stoves, with their pipes running the whole length of the building, were removed and replaced by a modern furnace in the cellar. It is interesting to note that at the time that the attempt was being made to heat the building with these stoves elderly ladies on entering the church were wont to fill foot stoves with live coals from the same. Their husbands then carried them grandly up the aisles to their respective pews, their wives following with huge and most comfortable "pillow muffs" as they are called in the vernacular of to-day. Another innovation was the removal of the side galleries and the replacing of the double tiers of old fashioned glass windows by long, leaded, stained glass windows, beautiful to look upon and giving a quiet and worshipful atmosphere to the building. New carpets and upholstery completed the church furnishings.

The church has been the recipient of several memorial gifts, and legacies amounting to several thousands of dollars have been given to help sustain the work of the church after the donors have long passed to their reward. The gifts include a memorial tablet to the first minister, Rev. Joshua Crosby, his wife and descendants in the town of Enfield, placed in the front of the church, a tablet to the memory of Deacon Henry Fobes, a lover and benefactor of the church, placed in the vestibule, an individual communion set given by Henry E. and Lyman D. Brown in memory of their parents, Mr. and Mrs. Horatio Brown, a pedestal vase given by Lyman D. Brown in memory of his brother, Henry E. Brown, a baptismal font in memory of her husband, George C. Ewing, a silver communion plate in memory of her parents, Rufus D. and Isabelle Smith Woods and a beautiful silk flag at the time of the World War by

Mrs. Amanda Woods Ewing, electric lights by Alfred W. Smith, a hymn board by the Christian Endeavor Society, a picture of Rev. Joshua Crosby by Mrs. Arthur J. N. Ward and an electric organ blower in memory of Edward P. Smith, long time organist of the church, by Miss Marion Andrews Smith.

The cost of redecorating the church was borne by Lyman D. Potter, and a fine chandelier was placed in the center of the church ceiling by the generosity of Henry Hooker, a descendant of Captain Joseph Hooker who gave the lot on which the church stands, and cousin of Mrs. Susan Underwood Crane.

A Sunday school has been connected with the church from its earliest days. Fifty years ago the school numbered around 300, with many classes and an abundance of teachers. Dea. R. Lewis Thayer served as Superintendent for twenty-five years, and only concluded his services when he moved to Somers, Conn. Dea. George C. Crowther has had the longest connection as an officer of the school, having served as Secretary and Treasurer since 1895.

The Christian Endeavor Society was started during the pastorate of Rev. Charles A. Savage, and has trained many of the young people for worthy Christian service.

The Church has always been interested in the spreading of the gospel and consequently has given generously to the cause of missions and for general benevolence. Women's organizations both cultural and religious have flourished in the atmosphere of the Church, and their works have gone out to bless and uplift those near and far. The spiritual influence of the church has resulted in many sons and daughters of Enfield going equipped and inspired for service in a great variety of fields. Of ministers there were ten; Philander Thurston, Charles E. Harwood, Lyman D. Roland, Robert M. Woods,

Frederick B. Richards, Frederick D. Thayer, Henry Davis, George H. Ewing, Charles E. Ewing and Addison A. Ewing, and a missionary's wife, Elizabeth Woods Labbaree, wife of Rev. Benjamin Labbaree, missionaries to Persia. George H. and Charles E. Ewing went to the foreign field and ministered in China. The law, medicine, administration, education, letters, finance, art and other honorable callings have had worthy and in some instances notable representatives. These have all labored better for the church's faith and practice.

The first regular pastor was Rev. Joshua Crosby who came here from "The Cape." He served as Chaplain in the Revolution and the War of 1812. He was active in the founding of Amherst College, and was one of its trustees for many years, and after the death of its first president was acting president till his successor could be chosen. He was a vigorous preacher and active pastor. He served the church for forty-nine years, dying in 1838. For a salary he had a farm furnished him, 70 pounds sterling or \$350.00 a year and his firewood. During the years between 1828 and 1837 he had as colleague Rev. Sumner G. Clapp. He was followed by Rev. John Whiton who served from 1837 till 1841. In 1842 he was succeeded by Rev. Robert McEwen who resigned after nineteen years' service and is still remembered by the older generation of to-day. In 1862 Rev. John A. Seymour began his labors, remaining until 1867 when his place was taken by Rev. Edward C. Ewing, a young clergyman from Ashfield. An earnest and successful pastorate of fifteen years followed. In 1884 Rev. Edward P. McElroy was installed, leaving in 1887. Rev. Charles A. Savage was his successor, coming the same year and remained until March, 1890. Rev. Frank L. Goodspeed was pastor from 1890

to 1892. He was followed in 1893 by Rev. J. Howe Vorce, who died in 1896. Rev. George H. Hubbard served from 1896 to 1900; Rev. J. Cowles Andrus from 1901 to 1906; Rev. Alexander Sloan served five years from 1907 to 1912. Rev. Edward C. Hayes was pastor one year from 1913 to 1914, and resigned on account of ill health. Rev. George R. Hewitt was pastor for eight years from 1914 to 1922. Rev. John S. Curtis supplied the church for one year, beginning Jan. 1924, and as pastor elect since.

The list of ministers given contains names of men of commanding ability and great devotion. The length of their pastorates varies from the first of forty-nine years to that of one year of Rev. Mr. Hayes. One pastor died in the service. Such is the brief story of the village church in which for one hundred and forty years its members of four generations have worshipped and from which many have gone forth not only to serve the community in which they dwelt but to extend their influence far afield.

The names of seventeen men appear in the records as having served in the diaconate. At the forming of the church, two men were elected deacons, Aaron Woods and Darius Sabin. No further records could be found of their reelection so it is fair to suppose that they were elected for life as was often the custom in those days. We know John Chase served as deacon but there is no record of an election till 1868 when Henry Fobes was chosen together with S. B. Collins and W. G. Moore. In 1872 Mr. A. Moody seems to have been elected to take the place of Mr. Collins and continued in office till he died in 1880, when R. Lewis Thayer was elected to fill the vacancy. Mr. Fobes has the distinction of serving the church as deacon longer than any other man, thirty-two years. R. L. Thayer was reelected

seventeen times, and upon his removal to Somers, Connecticut, was made deacon emeritus with the request that his membership with this church be continued till death. This was the loving testimony of a grateful church for long-continued and faithful service. John H. Hawes served for twelve years, 1888 to 1900. Norman S. Chaffee has been elected three times; Samuel Palmer, seven times; Ambrose Munsell, five times. In 1906 H. H. Barlow was elected, and has been reelected ten times and to date has served continuously for twenty years. In 1911 Amiel Hess was elected and served for a year. He was followed by William Kennedy, who was reelected four times and resigned on removal to Bondsville. George C. Crowther was elected in 1913 and has served the church for thirteen years. E. B. Downing was elected in 1921 to take Dea. Kennedy's place and Edwin H. Howe in 1923 to take the place of R. L. Thayer. Both have continued in office since. The present deacons are H. H. Barlow, George C. Crowther, Edward B. Downing and Edwin H. Howe.

So much of the comfort of the worshippers and convenience of the workers in the church is dependent on the janitor that it would be in order to say that William Metcalf has served in that capacity for 21 years, ministering to the various needs of the congregations through summer's heat and winter's cold. An item dug up out of the dusty past records that it was "Voted April 1, 1816 that Ebenezer Winslow sweep the meeting-house for one dollar and fifty cents per year, to sweep it six times a year and after every town meeting." Women were allowed to vote in the business meetings for the first time in January 12, 1870. These two items show how times have changed.

To Dea. H. H. Barlow belongs the distinction of having served the church longer in one capacity than

any other save one, the first pastor, Rev. Joshua Crosby, who was in office forty-nine years. Deacon Barlow has been in the finance department of the church for forty years. This department is necessary to the well being of the organization, but it carries with it few honors and many criticisms. Deacon Barlow was elected Collector and Treasurer April 1, 1886 and with the exception of one year when A. R. House served in that capacity, was reelected till the incorporation of the church in Feb. 15, 1906 when he was elected Collector and has served the church since and during the whole forty years with conspicuous fidelity.

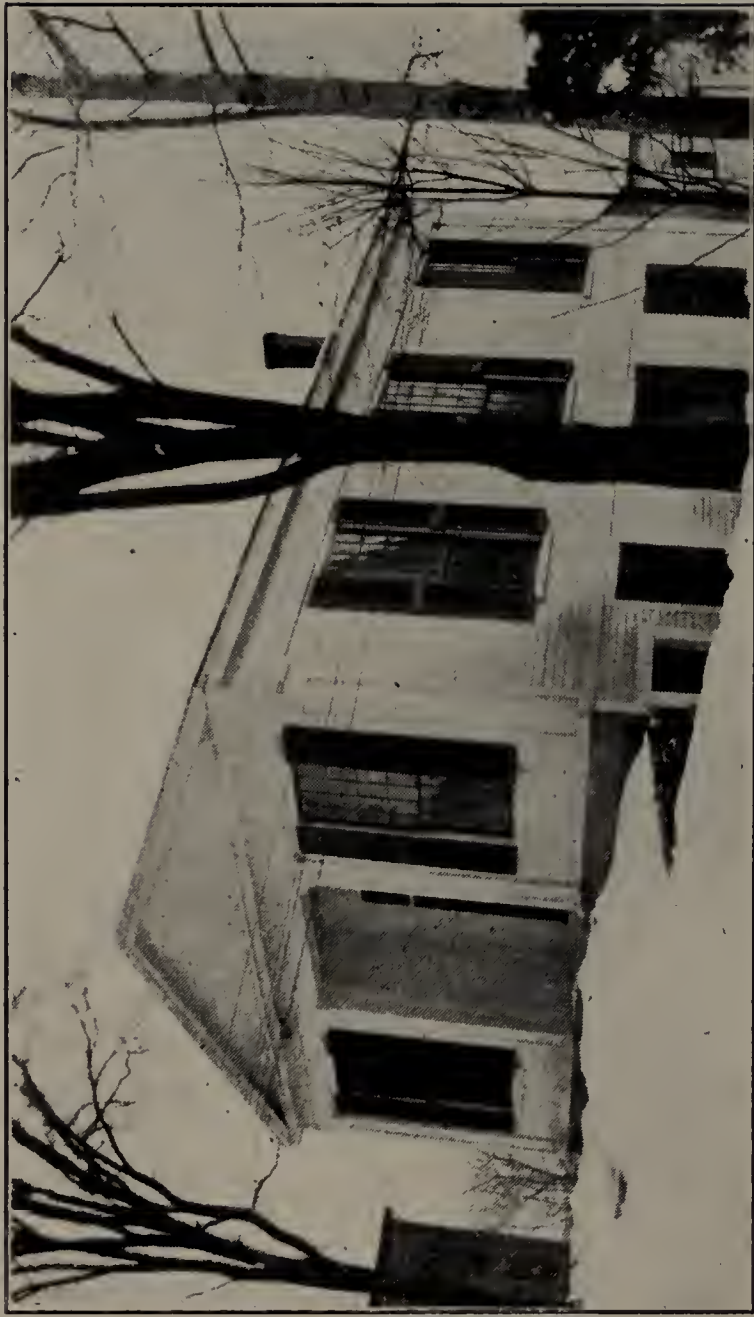
Three of the original trustees of the church, elected in 1906, are now on the board, H. H. Barlow, E. H. Howe and Miss Marion Andrews Smith.

The parsonage, delightful for situation, was purchased of Seth Alden of Brookfield, August 23, 1837. With its modern equipment it is a beautiful home. Here have been housed all the ministers save the first two, Rev. Joshua Crosby and Rev. Sumner G. Clapp and the present pastor, Rev. John S. Curtis. Mr. Curtis prefers to live in his own home in the west part of the village.

The chapel was built in 1850 for worship and education. Here many of the older people received their high school training. It is now well equipped for social and community purposes. It is situated on the opposite side of the street from the parsonage and church, and with their modern systems of lighting and heating and the other recent accessories of pulpit and plant it makes an ecclesiastical group, difficult to duplicate in a country village. Especially is the church, now nearly one hundred and fifty years old, standing under the shadow of Mt. Ram, of fine proportion with a steeple noticable for its symmetry and grace, a spiritual land mark of this community's measure of faith.



PARSONAGE PURCHASED IN 1837



CHAPEL ERECTED IN 1850

BY-LAWS

ARTICLE I.

NAME.

This organization, incorporated under the provisions of Chapter 36 of the Revised Laws of Massachusetts, enacted Nov. 21st, 1901, shall be named "The Congregational Church of Enfield."

ARTICLE II.

OFFICERS.

SECTION 1.—Its officers shall be a Moderator, Clerk Treasurer, Board of Trustees, a Board of Deacons, an Auditor, all of whom shall be elected by ballot, and a Church Committee, three members of which shall be elected by ballot. The persons chosen to these offices at the first meeting for the election of officers shall serve until their successors are elected at the first Annual Meeting of the Church.

SEC. 2.—A Moderator shall be elected at each Annual Meeting to serve one year, and shall preside at all meetings of the Church in its corporate capacity. At all other meetings the Pastor, or, in his absence, a senior Deacon, shall preside.

SEC. 3.—A Clerk shall be elected at each Annual Meeting to serve one year, who shall make a record of all the business meetings of the Church and perform such other duties as usually pertain to that office.

SEC. 4.—A Treasurer shall be elected at each Annual Meeting to serve one year, who shall keep separate accounts as follows:

(a) Of all money contributed at the Lord's Supper, which shall be devoted to the expenses of the Table, the relief of the poor, and Conference and Association taxes, to be expended, except for the last, upon approval of the Church Committee.

(b) Money raised for the objects of Christian benevolence, to be paid by him to the several persons or societies entitled thereto as the Church or Church Committee may approve.

(c) Money raised for the support of public worship and other Church expenses, to be paid out only on approval of the Board of Trustees.

All the Treasurer's accounts shall be kept distinct from all other accounts, and all deposits made by him and all checks drawn by him shall be in the name of the Church.

SEC. 5.—The Board of Trustees shall consist of five persons to be chosen at the first Annual Meeting, as follows: Two to serve one year and three to serve two years, and at each succeeding Annual Meeting as many shall be chosen to serve two years as shall be necessary to fill the vacancies regularly occurring.

Three members shall constitute a quorum.

The Board shall meet the first Tuesday after each Annual Meeting, elect a Chairman and Clerk to hold office for the ensuing year.

A full statement in writing of all its business transactions shall be presented at the Annual Meeting of the Church.

The Board of Trustees shall have the care of all the

property of the Church, may receive all legacies, properties and trust funds, and invest the same for the benefit of the Church; shall raise the funds necessary to pay the annual expenses, provide temporary supplies for the pulpit, and have general management of its financial affairs, except those relating to its benevolent offerings, and shall present an annual budget for the consideration and action of the Church at its Annual Meeting. In case of the death, resignation, or removal of any officer of this Church, the Church Committee and Trustees acting together shall have power to appoint some member of the Church to fill the vacancy until a successor is duly elected.

SEC. 6.—An Auditor shall be elected at each Annual Meeting to serve one year, whose duty shall be to examine the accounts of the Treasurer, and such other accounts as may be submitted to him, and certify the same.

SEC. 7.—The Board of Deacons shall consist of four or more persons who shall be chosen as follows: At the first Annual Meeting two shall be elected to serve one year and two for two years, and at each succeeding Annual Meeting two shall be elected to serve two years.

SEC. 8.—The Church Committee shall consist of the Pastor, Deacons, Clerk, Treasurer, Superintendent of the Sabbath School, with three other members of the Church to be elected at each Annual Meeting to serve one year. It shall be its duty to examine candidates for admission to membership of the Church, attend to matters of discipline, and take such steps as may be necessary for their prosecution, and such other business as may be referred to it by the Church. The Pastor shall be the Chairman of this Committee.

ARTICLE III.

MEETINGS.

SECTION 1.—The Annual Meeting of the Church shall be held on the third Wednesday of December, and notice thereof shall be given by posting a warrant for such meeting, signed by the Board of Trustees, near one of the entrances of the usual place of worship at least seven days before the time of said meeting, and by announcement from its pulpit, at which time the rules may be read and all annual officers of the Church shall be chosen.

The Church Committee and all other officers of the Church shall present reports for the year closing, the same to be placed on file by the Clerk. Any other business which may be appointed or proper may be transacted at this meeting.

SEC. 2.—Special meetings may be called by the Board of Trustees, and shall be whenever five members shall make written petitions to the Board of Trustees to call the same. The same notice for such special meeting shall be given as required for the Annual Meeting, and shall state the purpose for which it is called. Provided, that special meetings for the transaction of business relating to the fellowship of the Churches (for appointing delegates to Councils, Conferences, etc.,) may be called by the Pastor, or Clerk, without notice.

No business connected with the discipline of members, or other important matters shall be acted upon at any meeting of the Church unless notice is given on the Sunday previous to the meeting of the business to be brought before the Church, but routine business, such as the choice of delegates, and the dismissal of members, may be attended to at any Sabbath service or at the regular weekly prayer meeting.

Any delegate chosen by the Church who cannot attend to the duty assigned may appoint a substitute.

SEC. 3.—Only resident members in full and regular standing who have attained the age of twenty-one years are entitled to vote at corporate meetings.

SEC. 4.—All elections and questions shall be decided by a majority of votes given by members present and entitled to vote and voting at any meeting of the Church duly noticed.

SEC. 5.—Ten members entitled to vote shall constitute a quorum for the transaction of business.

ARTICLE IV.

ADMISSION OF MEMBERS.

SECTION 1.—Persons wishing to join this Church by profession shall be examined by the Church Committee, and, if approved, shall be propounded at least two weeks previous to their admission, and upon favorable vote, shall become members by giving assent to the Confession of Faith and Covenant of this Church.

SEC. 2.—The names of persons presenting letters of recommendation to and seeking admission into membership of this Church shall be propounded at least two weeks previous to action of the Church, and, if no valid objection is made and sustained, shall be received upon vote of the Church and assent to its Covenant.

SEC. 3.—Members in regular standing of other Churches, residing with us, shall be invited to commune with us for one year. After that, if they expect to continue their residence with us, they are requested to remove their Church relation and unite with us in full communion and fellowship.

ARTICLE V.

DISMISSION OF MEMBERS.

SECTION 1.—Every member of this Church removing from its limits is expected within one year to connect himself with some evangelical Church in the vicinity of his residence, and if one fail to do so without good and sufficient reason rendered, he shall not be entitled to an unqualified certificate of good standing.

SEC. 2.—No letter of dismission shall be granted to any member without specifying the Church for which it is designed, and every letter of recommendation shall be directed and sent to the Clerk of the Church for which it is intended.

ARTICLE VI.

DROPPING NAMES FROM ROLL.

Immediately after the Annual Meeting, absent members, if their residence is known, shall be notified of the provisions of Article V., Section 1, and all who fail to apply for letters, or to give a satisfactory reason for not so doing, within a year, shall be considered as not wishing to continue membership, and may thereupon be dropped from our membership by a majority vote at a regularly called meeting; or be placed on a retired list, from which they may be taken by vote of the church and restored to full membership.

ARTICLE VII.

DISCIPLINE.

SECTION 1.—In cases of discipline, the directions of Matt. 18: 15-17 shall be observed in regard to private offences. Public offences shall be referred to the Church Committee, which shall investigate and report on the same to the Church.

SEC. 2.—No sentence of any kind or degree shall be passed except after fair trial and vote of the Church at a regularly called meeting.

ARTICLE VIII.

THE LORD'S SUPPER.

The Lord's Supper shall usually be celebrated on the first Sunday of every alternate month beginning with January, and at such other times as may seem best to the Church Committee.

ARTICLE IX.

OFFICERS OF THE SUNDAY SCHOOL.

SECTION 1.—The Officers of the Sunday School shall be Superintendent, Assistant Superintendent, Secretary and Treasurer, Librarian and such others as may be necessary.

SEC. 2.—The Superintendent and Assistant Superintendent shall be members of the Church in good and regular standing.

SEC. 3.—The Superintendent and Assistant Superintendent shall and all others of the officers may be elected at the Annual Meeting of the Church, at which time all of the officers shall render their annual reports.

ARTICLE X.

PRIVILEGES OF NON-MEMBERS OF THE CHURCH.

Persons of adult age who have been regular attendants upon the Church services and contributors to its support during the year previous to any Annual Meeting of the Church, and are themselves not members of the Church, may be accorded the privilege of participating in the discussions of the Corporate Meetings of

the Church, and their votes may be recorded in any manner that is lawful and consistent with the Statutes under which this Church is incorporated.

ARTICLE XI.

AMENDMENTS.

These By-Laws may be amended at any Annual Meeting, provided written notice of the amendment proposed shall be given for at least one month before the Annual Meeting by posting the same in a conspicuous place near one of the entrances of the usual place of worship, and reading the same from the pulpit for two Sundays previous to the meeting.

ARTICLE XII.

CREED AND COVENANT.

The Creed and Covenant and form of reception of members of this Church are hereto appended and made part of these By-Laws.

FORM OF SERVICE

FOR THE

RECEPTION OF MEMBERS

At the opening of the Communion service all candidates for membership will take seats at the front of the congregation.

(Those who would unite with the Church by confession will rise, to whom the minister shall say:)

“What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of his people.”

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Dearly beloved, called of God to be his children through Jesus Christ our Lord, you are here, that in the presence of God and his people you may enter into the fellowship and communion of his Church.

CONFESSION OF FAITH AND COVENANT

You do truly repent of your sins;

You heartily receive Jesus Christ as your crucified Saviour and risen Lord;

You consecrate yourselves unto God and your lives to his service;

You accept his word as your law, his Spirit as your Comforter and Guide; and trusting in his grace to confirm and strengthen you in all goodness;

You promise to do God's holy will, and to walk with his Church in the truth and peace of our Lord Jesus Christ;

You propose to work for the salvation of this community as God shall lead you;

To be regular and faithful in attendance upon the meetings of this church, and to bear your part in its activities;

To do what in you lies to lift up the fallen and help the weak;

To actively oppose by word and deed every evil in the community;

To cheerfully bear your share of the burdens, responsibilities and sacrifices involved in carrying on the work of this church;

Do you thus promise? (Response of Candidates, I do.)

Do you accept according to the measure of your understanding of it the system of faith embodied in the following statement adopted by the Church Dec. 17, 1924?

FAITH—"We believe in God the Father, Infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in

striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

POLITY—"We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-operation in matters of common concern."

THE WIDER FELLOWSHIP—"While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that 'they all may be one.' "

(Response of candidates, I do.)

BAPTISM

I.

The minister addressing those baptized in childhood may say :

You who are children of the covenant do accept for yourselves the seal of baptism into the name of the Father and of the Son and of the Holy Spirit, to which faith and love brought you in childhood?

Response, I do.

The minister, laying his hand on the head of each of those baptized in childhood, may say :-

By thine own choice and on confession of thine own faith, thou art set apart to the service and glory of the same Lord to whom thou wast consecrated in the baptism of childhood. Amen.

II.

Addressing those that are to be baptized, the minister may say :-

You who now enter into the everlasting covenant of grace do humbly yield yourselves to baptism, as the token of the new life wrought in you by the Holy Spirit, and as a sign of your purpose to be forever the Lord's?

Response, I do.

III.

As the minister goes to the font he may say :-

As many as received him, to them gave he the right to become children of God, even to them that believe on his name. John 1:12.

The baptism shall be in these words:-

I baptize thee, , into the name of the Father and of the Son and of the Holy Spirit. Amen.

IV.

The minister may greet those who are to be received by letter from other churches by saying:-

Beloved in the Lord, we bid you welcome who come to renew the vows before made when elsewhere you declared your faith in Christ. We greet you as kinsmen in him, as fellow-laborers in his service and fellow-travelers to his promised rest. You do now cordially unite yourselves with this church of Christ; to share with us in its worship and work; its missions and maintenance; to walk with us in love and faithfulness, so long as your relation to us shall continue?

Response, I do.

The members of the church will rise and the minister will say (either alone or leading the church, as may be desired) :-

We, then, the members of this church, receive you into our communion and welcome you with joy into our fellowship.

We promise to pray for you, to watch over you and help you as long as you shall continue with us. God grant, that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above. Amen.

Here the minister may give to each the hand of fellowship, with some appropriate passage of scripture, in this or like manner:-

In token of our welcome receive the hand af fellowship, remember this word of scripture:- (Here the minister may repeat to each one such words as he may select for that individual.)

The service may be ended with this benediction:-

“The Lord bless thee, and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.” Amen.

